

*The Joyful Sacrifice of a Prosperous Nation.*

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A *Bound 23.*  
S E R M O N

PREACHED AT THE  
MEETING-HOUSE  
NEAR THE  
MAZE-POND, *Southwark,*  
ON

*Thursday November 29, 1759;*

BEING

The Day appointed by his MAJESTY for  
a Solemn THANKSGIVING to Almighty God,  
on Account of repeated Success against our  
Enemies the *French*, and other national Blessings.

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By BENJAMIN WALLIN. *W*

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*O come, let us sing unto the Lord: Let us make a joyful  
Noise to the Rock of our Salvation. PSALM xcv. 1.*

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L O N D O N :

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MDCC LX.

[Price 6d.]

IN THE COURT OF THE COMMONS

THE COMMONS

IN THE

METTING-HOUSE

NEAR THE

MARLBOROUGH

ON

THURSDAY NOVEMBER 20, 1750

THE

The Day appointed for his Majesty's  
a solemn Fast, to Almighty God  
on Account of the late  
Intercession, and other national  
Prayers.



IN THE COMMONS

And that the said Commons do hereby  
declare to the King of Great Britain  
that they do hereby

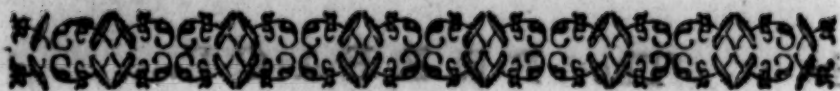
AND THAT

THE COMMONS

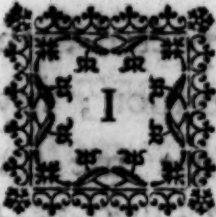
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declare to the King of Great Britain  
that they do hereby

Printed

By



THE  
P R E F A C E.

 HOPE no Apology is needful for my Compliance with the Request of many, in publishing the following Discourse; for, why should not the Press as well as the Pulpit proclaim the Songs of a Nation sensible of their high Obligations to the Almighty?

It must be a Pleasure to a wise and good Man, when he reflects on the Readiness of our excellent Sovereign, on every Success to praise the Most High, which adds to his Lustre; this Pleasure will increase, when he considers the general Disposition to a religious Acknowledgement of the divine Arm among Persons of every Rank, together with the remarkable Sobriety with which



iv The P R E F A C E.

the Day of Thanksgiving was kept through the Land. O may a visible, compleat, and lasting Reformation follow our publick Confessions, that we may continue a People saved of the Lord, and that our latest Posterity may enjoy the manifold Blessings which now enrich our favourite Kingdoms!

Nothing could be more unexpected than the Application made for this Sermon; my Friends, therefore, will not blame me for attempting an Improvement, as I transcribed it, while they find it the very same which they heard and approved, except those Amendments which, on a Review, I judged might be useful.

Some may think it was needless to be so particular in naming the Places we have taken, which are to be seen in a Variety of Prints and Addresses to the Throne; but, with Submission, these are not universally read; and indeed some good People read more in their Bibles than in News-Papers; though there is Reason to fear this is not the Case with some others: However, since  
this



The P R E F A C E. v

this Discourse will probably fall into the Hands of such, and since so many Acquisitions, in so short a Space, deserve to be recorded in every Breast, I thought they might well bear repeating. I have likewise noted where some Places lie, for the sake of them who are unacquainted with foreign Parts; and with respect to those from *Louisbourg* to *Quebec*, 'tis well known that they were the Strong-holds of the Enemy in *America*, from which we were greatly annoyed, and in Danger of losing our Trade and Possessions in that Quarter of the World.

If this Endeavour should contribute towards perpetuating a Remembrance of the late wonderful Providences in Behalf of these Realms, and other Protestant States, and thereby fill the Minds of any with Gratitude and Joy; and especially if the spiritual Hints occasionally interspersed, should prove subservient to the eternal Advantage of the Reader, I shall obtain a Reward, and let God have the Glory.

THE

# THE B. F. A. C. E.

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Throne of all Israel. It was long since that  
pleased the Most High God, and to  
anoint him for the Kingdom by Samuel his

# JOYFUL SACRIFICE

1000, all Providence advanced him to a  
public Station, in which he was soon exposed  
to the Envy of King Achish, whom the Lord had

## PROSPEROUS NATION.

which lasted a considerable Time, till David in  
despair put an end to his Life. On the Death

came to David at Hebron, and made him their  
King; but the rest of the People adhered to Abi-

David, David's 272. PSALM cxviii. 272.

of renown, made War against Judah, for the

*God is the Lord, which hath shewed us Light;*

*bind the Sacrifice with Cords, even to the*

*Horns of the Altar.*

THEY must be little acquainted with

the Scripture who need to be told,

that some Verses preceding the

Text are expressly applied, in the

New Testament, to our blessed

Redeemer. These Words, therefore, may be

justly considered as the Language of the Faith-

ful, in their high Praises to God, when rejoicing

in the Prospect of that glorious Victory, ob-



tained by their Saviour, through the Blood of his Cross.

But, the immediate Occasion of this divine Song seems to be *David's* Accession to the Throne of all *Israel*. It was long since that it pleased the Most High to choose *David*, and to <sup>a</sup> anoint him for the Kingdom by *Samuel* his Prophet; after this he returned to his Father's House, till Providence advanced him to a publick Station, in which he was soon exposed to the Envy of King *Saul*, whom the Lord had rejected for his Sin. A sore Conflict ensued, which lasted a considerable Time, <sup>b</sup> till *Saul* in despair put an end to his Life. On the Death of that unhappy Prince, <sup>c</sup> the Men of *Judab* came to *David* at *Hebron*, and made him their King; but the rest of the People adhered to *Ish-beth*, *Saul's* Son, who, supported by *Abner*, a Man of Renown, made War against *Judab*, for the Space of seven Years and an half, with great Effusion of Blood. However, Success continued on the Side of *David*, and at length, *Ish-bosheth* and his General being both murdered, <sup>d</sup> all the other Tribes came to him, and with one Consent he was anointed King over *Israel*: Thus the Stone which the Builders refused became the Head-stone of the Corner. On this great Event, *Israel* in general, the House of *Aaron* in particular, and even all that feared God, are called upon to join in publick Thanksgiving; Priests

<sup>a</sup> 1 Sam. xvi. 13.    <sup>b</sup> Chap. xxxi. 4.    <sup>c</sup> 2 Sam. ii. 4.  
<sup>d</sup> 2 Sam. v. 1.

and People congratulate the King, and *David*, lately despised, is now received with Honour in the Name of the Lord, and blessed out of the Temple, to which the exulting *Israelites* repair with a Shout: *God is the Lord, which hath shewed us Light; bind the Sacrifice with Cords, even to the Horns of the Altar.*

This lively Call may be considered as the King's Proclamation, or as the Voice of the Multitude in coming up to the House of the Lord; in either View it shews a pious and grateful Spirit, and is worthy the Imitation of a Prince and his People on obtaining publick Blessings, of which Advantages in War is none of the least; and you know, this Blessing, with many other national Favours, is the joyful Occasion of our present Assembly. We have lately obtained repeated Successes against our Enemies the *French*, whose Possessions and Power might justly alarm us; they had girded themselves, and haughtily threatned; but, blessed be God, they are broken in Pieces; they have fled before us, and in many Places have been slain or dispersed, both by Sea and Land. His Majesty, our most gracious Sovereign, being touched with a grateful Sense of the divine Hand, which so remarkably appears in the Shame of our Adversaries, hath called us together to joy with him in the Strength of the Almighty, and to give God the Glory due to his Name. A most reasonable Service, in which I am persuaded you chearfully join, and are ready to say,—  
Give to Jehovah the Glory of his Salvation;



praise and exalt him with all your Might, for his Power is great, and his Mercy endureth for ever.

To assist you in this delightful Employ, I have chosen the Passage before us; and hope for your serious Attention, while I

I. Briefly open the several Parts of this pathetic Demand.

II. Remind you, more particularly, of that Light in which we rejoice this Day before the Lord. And then,

III. Lay before you several Things which should ever accompany national Thanksgivings. And,

I. In this lively Declaration three Things deserve our Notice :

1. What the *Israelites* saw or enjoyed? Namely, *Light*.

2. To whom they ascribe the Manifestation of this Light? *To God the Lord*. And,

3. Their ardent Zeal to shew forth his Praise; *bind the Sacrifice, &c.*

Of each in their Order; and,

1. We should observe, what these *Israelites* saw or enjoyed, which the Text declares to be *Light*. *God is the Lord, who hath shewn us Light*. We are indebted to God for natural Light; for at his Command, who said, *Let there*



*be Light; and there was Light,* the Sun goeth forth in his Strength, chasing away the Terror and Darkness of the Night, and causing the Day-spring from on high to visit our World.

<sup>f</sup> It is he that *maketh the seven Stars and Orion,* and *turneth the Shadow of Death into the Morning,* and *causeth the Outgoings of the Morning to rejoice;* thus every Time we awake, and open our Eyes on the natural Day-light, we ought thankfully to own, that 'tis God the Lord who hath shewn us Light: But this is not the Design of the Passage, nor suited to the present Occasion. Neither is Light in this Place to be understood spiritually of Knowledge and Holiness, which comes from the God of all Grace, and which the Scripture sometimes intends by this Word. It is here figuratively taken, and may be illustrated by the use of its opposite Term. Light, you know, stands opposed to Darkness; now *Darkness*, as applied to providential Dispensations, is expressive of *Adversity*: To be in Darkness is to be in a miserable and sorrowful Condition, whether it be the Case of a single Person, or of a Family or Nation: Thus *Job* in his Affliction complains; <sup>g</sup> *He hath set Darkness in my Paths:* And again, *When I waited for Light, there came Darkness.* In like manner the Faithful in their Captivity are introduced, as one Man, lamenting his sorrowful Condition, and saying, <sup>h</sup> *He hath brought me into Darkness and not into Light:*

<sup>f</sup> Amos v. 8. Psalm lxxv. 8.      <sup>g</sup> Job xix. 8. Cap. xxx.  
26.      <sup>h</sup> Lam. iii, 2, 6.

And further, *He hath set me in dark Places.* And, by the same Metaphor, the Time of God's Judgment on *Zion* for her Sins is awfully described by *Joel* the Prophet: <sup>i</sup> *A Day of Darkness and of Gloominess; a Day of Clouds and of thick Darkness.* Light then, such as *Israel* at this Time enjoyed, is the contrary State of *Prosperity*, and the Word in the Text is designed to express that national Peace which ensued on *David's* obtaining the Kingdom.

It may be useful to remark, that Darkness is supposed to go before Light, and that a Reflection on the former will set off the latter. When God spake Light into Being, <sup>k</sup> *Darkness was upon the Face of the Deep*; and <sup>l</sup> *Darkness* is upon the Heart of a Sinner, before he is Light in the Lord; and the like may be observed in the Dealings of Providence to a Person or a People. When the *Israelites* say, God hath shewn us Light, it manifestly implies that they had been in Darkness, *i. e.* as explained, in Adversity and Trouble; and this was truly the Case. *David* and his Friends, when hunted by *Saul*, were greatly distressed; during that melancholy Space Things often appeared with a threatening Aspect; his Danger was great, and his Fears ran high, hence <sup>m</sup> he said in his Heart, *I shall now perish one Day by the Hand of Saul.* Yea, in his Haste he said also, <sup>n</sup> *All Men are Liars*; not excepting *Samuel* himself, who had anointed him in the Name of the Lord; so

<sup>i</sup> Joel ii. 2.

<sup>k</sup> Gen. i. 2.

<sup>l</sup> Eph. v. 8.

<sup>m</sup> 1 Sam. xxvii. 1.

<sup>n</sup> Psalm cxvi. 11.



great was his Darkness, that he seemed to despair of gaining the Crown, if not to think that the Prophet had deceived him. And if we consider the State of the Nation, we shall find it very deplorable; for what was their Condition better than a Civil War, the Calamities of which are known to be dreadful? ° And so it was found, when the Men of *Judah* and *Israel* drew <sup>p</sup> the devouring Sword to destroy one another! Alas, the Confusion and Distress that must then overspread the Land of *Judea*! But, blessed be God, it was now at an end; *David* his Servant had prevailed, the Tribes were united under him, and behold, Joy and Gladness are diffused through the Nation! Again,

2. To whom do the *Israelites* ascribe the Manifestation of this Light? Namely, to God. *God the Lord hath shewn us Light.* Darkness and Light are both from Heaven, and these Changes are the Work of the Almighty Sovereign of the Universe: He claims this to himself, saying, *“ I form the Light, and create Darkness: I make Peace and create Evil: I the Lord do all these Things.”* This the Faithful gratefully acknowledge, and seem to speak as Persons much affected with their own Experience of the divine Power and Goodness; God is the Lord which hath shewn us Light: *q. d.* “ We have heard with “ our Ears, our Fathers have told us of the

° 2 Sam. ii. 26.      <sup>p</sup> 2 Sam. ii. 26. Thus *Abner* to *Joab*, Shall the Sword devour for ever? How long shall it be then, ere thou bid the People return from following their Brethren?      <sup>q</sup> *Isaiah* xlv. 7.



“ Work the Lord did in their Days ; how he  
 “ brought them from *Egypt*, and cast out the  
 “ Heathen ; that his Pillar was Light to them  
 “ and Darkneſs to their Enemies ; but now we  
 “ ourſelves have ſeen his Arm, and are In-  
 “ ſtances of his Salvation ; we behold and re-  
 “ joice in his Favour ; Darkneſs hath perſued  
 “ and overtaken our Adverſaries ; but Light is  
 “ ſprung up unto us, and we proſper.”

However, in this Acknowledgement *Iſrael*  
 plainly celebrates the Name of his Saviour.  
 The Characters under which the Almighty is  
 mentioned in this Declaration proclaim his  
 Dominion, and include his Perfections ; *God is*  
*the Lord* ; q. d. the Lord, he is God, *i. e.* he  
 is ſupreme Governor, and univerſal King, who  
 ruleth over the Nations and Princes of the  
 Earth, as appears by the preſent Revolution in  
 which we rejoice. And in this View of the  
 Words they amount to a Confefſion of God's  
 Power and Rule in the World, which is highly  
 becoming. When the Lord reduceth the proud  
 States and boated Armies of the Wicked in  
 favour of the Righteous ; or when he pulleth  
 down a wicked Prince and his Family from an  
 earthly Throne, and ſetteth up another in his  
 room, as was the Caſe in *Iſrael*, and hath been  
 the Caſe in other Nations, our own not ex-  
 cepted ; what doth he leſs than proclaim to  
 Mankind his ſovereign Dominion ? Yea, the  
 Scripture ſhews that this is one End to be an-  
 ſwered by ſuch Diſpenſations :— *Let them be*

: *Pſalm lxxxiii. 17, 18.*

*put*

*put to Shame and perish, that Men may know, that thou, whose Name alone is JEHOVAH, art the most High over all the Earth.* Again, the Emphasis may be laid on the Term Jehovah, and the Character considered as pointing to the infinite and adorable Perfections of *Israel's* God; God is the Lord, or Jehovah; *q. d.* "Our God, the  
 " God whom we own and worship, as our heavenly King, is not like the dead and helpless Idols of the Heathen; he is possessed of  
 " every Perfection, and capable of forming  
 " Light, and of creating Peace at his Pleasure,  
 " as we experience this Day: God is the Lord,  
 " adored be his Name, he is the true God, the  
 " living God, and an everlasting King." When the Nations are at War, and the Almighty gives Victory over the Proud, who would exalt themselves, or by any other remarkable Change in the Earth displays his Perfections and Government, a People who are favoured by these Revolutions would be very deficient not to magnify both in their Praises.

It may be observed, that the Christian, in applying this Clause to national Mercies, such as repeated Defeats of the common Enemy, with a singular Pleasure, will fix his Eye on his Saviour, who is invested by the Father with all Power in Heaven and in Earth: It is the peculiar Satisfaction and Joy of the Believer, amidst the threatening Commotions of the World, that his Redeemer is exalted at the Right-hand of God, Prince of the Kings of the Earth, the King, the Lord of Hosts, and the Lord strong



in Battle; nor is any Thing more certain than this, that, in the Character of Mediator, the Throne of God's Son is universal and everlasting. But,

3. The ardent Zeal of these grateful People to shew forth the Praise of their divine Benefactor demands our Attention: *Bind the Sacrifice with Cords, even to the Horns of the Altar.* O that the same fervent Spirit more generally and constantly prevailed among the Faithful themselves! If, on obtaining publick or private Mercies, we were thus earnest to express our Thanksgivings to the Lord in his House, the Voice of Rejoicing would be more frequently heard in the Tabernacles of the Righteous. I hope that some Degree of this holy Gratitude will this Day diffuse itself throughout the Land: Though, alas, must it not be owned that, in all Appearance, we are too backward, even to this delightful Employ? Not so these chearful *Israelites*, lately come out of Tribulation to the Enjoyment of Peace; their Hearts seemed to burn with Desire after the Praise of their God, when they cry out in the Text, *Bind the Sacrifice with Cords, even to the Horns of the Altar.* This Sentence refers to the Institutions of the Law, under which, besides the expiatory Sacrifice, or Sin-offering, there were Burnt-offerings, which were Sacrifices of Praise for Mercies received: Concerning these we read, that the Worshipper, of his own voluntary Will, was to bring the Creature

Levit. i.

appointed



appointed to the Door of the Tabernacle, and, having put his Hand on its Head, it was there to be slain; after which the Priest was to sprinkle of the Blood on the Door and the Altar, which stood near together, and then offer the Parts directed by Fire to the Lord. The Altar used in this Service was a square Instrument made of a certain Wood, and covered with Plates of Brass, from each Corner of which a Spire projected, which Spires are frequently stiled the Horns of the Altar: These are the Horns which *Adonijah* and *Joab* laid hold on, when they fled from King *Solomon*; the Altar being a Refuge for the Guilty, <sup>w</sup> though not without Exception. Now to the Horns of this Altar the *Israelites* are zealous to bind the Sacrifice; but where are the Orders for this? It is no where written in the Law of Burnt-offering, that the Sacrifice is thus to be bound, nor is any Instance of so doing expressly recorded. Some learned Men, we are told, have thought, that the Horns of the Altar were made for that Purpose; but this is only Conjecture; therefore, others represent the Words as a Direction to fetch a Beast from the Field or the Stall, in order to its being sacri-

<sup>t</sup> 1 Kings i. 51. <sup>u</sup> Chap. ii. 28. <sup>w</sup> There seems an Allusion to this in *Heb.* vi. 18. where true Believers are described as *having fled for Refuge to lay hold upon the Hope set before them.* But there is this encouraging Disparity to be observed, namely, that, whereas under the Law the Guilty might be slain even at the Horns of the Altar, as in *Joab's* Case; no penitent Sinner laying hold on *Christ*, how great soever his Crimes may have been, can be overtaken or perish by the Hands of Justice.

ficed; *q. d.* \* Bind the Sacrifice with Cords and bring it to the Horns of the Altar, that it may be killed beside it, and the Blood sprinkled on it: And accordingly we read in the Scripture, that the Blood of the Sacrifice was to be † put on the Horns of the Altar.

But, however uncertain this Point, the Direction before us plainly shews the ardent Zeal of King *David* and his People for the Praise of *Jehovah*. On this happy Occasion the Kingdom must ring with every usual, or possible Demonstration of Joy: It seems reasonable to suppose, that Gladness was heard in every Dwelling, and that in all Places the People congratulated each other, and blessed God and the King; nor are such Rejoicings, on prosperous Events, unbecoming a wise and a sober Nation, when managed with a proper Decorum. But is this all required of a People who professed to fear God? No. To have stopped here would have been to come short of their Character; of this they are sensible, and accordingly we find that they are not satisfied with mere civil Rejoicings, either private or publick, but they determine to bring up their Praises to the House of the Lord, and to celebrate his Name in the Sanctuary, by a sacred Regard to his own Appointments: A religious Feast is therefore proclaimed, and the Call is universal to bring a Sacrifice of Righteousness, with Burnt-offering, and to offer

\* *Peel's Annotations.*

† *Exod. xxix. 12.* To the same Purport the judicious Mr. *Henry* paraphrases on the Clause: See his Exposition on the Place.



Bullocks on the Altar. Noble Resolution indeed! and highly becoming a People whose God is the Lord.

This pious Conduct of the *Israelites* is an Example to other Nations, when succeeded and honoured in the Sight of their Neighbours, as we are this Day; and agreeable to this our excellent King hath ordained, that his People should bring an Offering to the Almighty, even to his Altar. But it may be said, how shall we copy after these *Jews*, under the like Circumstances of national Prosperity? To kill Bullocks or Sheep would be absurd and unchristian, the Design of such Sacrifices being now at an end, since the Lamb of God hath been slain. I answer, the Sacrifice we bring must be spiritual, and the Manner in which this Service is now to be performed we have clearly held forth in the following Scriptures: *We have an Altar whereof they have no Right to eat, which serve the Tabernacle; for the Bodies of those Beasts, whose Blood is brought into the Sanctuary by the High-Priest for Sin, are burnt without the Camp. Wherefore, Jesus also, that he might sanctify the People with his own Blood, suffered without the Gate.—By him therefore let us offer the Sacrifice of Praise to God continually, that is the Fruit of our Lips, giving Thanks to his Name.* It appears then, that *Jesus* is both Altar and Sacrifice in the Christian Church, and that now the Faithful, to all Intents and Purposes, bind the Sacrifice with Cords, even to the Horns of the Altar, when, sincerely affected with the undeserved Mercies bestowed on them, they offer  
up



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\* *Pool's Annotations.*

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up



up united Praises to God, laying hold on *Christ*, and relying on his Merits and Intercession for their Acceptance.

Thus I have gone through the several Parts of this pathetic Demand, in which the *Israelites* appear an Example of Gratitude in Times of publick Prosperity. I now proceed, as proposed,

II. To remind you, more particularly, of that Light in which we rejoice this Day before the Lord. And here it must be owned, that we may, yea, that, if possible, we ought to include every publick or national Blessing; it must then be allowed, that no Materials are wanting to fill up this Head; for so many and so distinguishing are the merciful Dispensations of Providence to our Land, that they cannot be named in a short Compass, so that Time forbids to enlarge on several Things which challenge our Praise.

The Life of King *George*, in this critical Juncture, you will readily own to be none of the least Indulgence from Heaven; for though, blessed be God, we have a most promising View in the growing Excellencies of his apparent Successor, his Royal Highness the Prince of *Wales*; yet, who cannot see, that, all Circumstances considered, the Loss of his Majesty, like that of *David* at a certain Period, would be quenching our Light? Let us therefore bind the Sacrifice with Cords to the Horns of the Altar, and praise the Most High, who hath upheld



upheld the Soul of our King in this Life, while we plead for the Continuance of, so important a Blessing.

The Light of our Land may be considered as seven-fold. Behold! *Liberty in Perfection*, both civil and religious.—*Flowing Plenty*, an extraordinary Harvest having filled all our Garners.—*Remarkable Health*, throughout the whole Nation.—*Increasing Trade*, in a Time of War.—*Immense Riches*, the natural Consequence of extending our Commerce.—*Internal Tranquillity*, all Parties uniting in the common Welfare.—And, in one Word, *a Series of Success by our Fleets and our Armies*. Compare this with the Condition of Countries where the Pestilence rages, or the Sword is devouring. Compare, my Friends, compare these with the Dearth, declining Trade and Credit, and with the popular Discontent, and many Defeats of our Adversary the *French*, and say, Is there not the highest Reason, yea, is there not the loudest Call on us to sing a new Song to the Most High? Surely, with the greatest Propriety we may adopt the Words of our Text, and, with one Heart, extend our united Voice in proclaiming,—*God is the Lord, who hath shewn us Light, bind the Sacrifice with Cords to the Horns of the Altar.*

On this Plan we might proceed and examine each particular Ray of Light which shines round about us; we might compare Freedom with Slavery, Fulness with Want, Health with Sick-

ness,

ness, Riches with Poverty, and Peace with Trouble; that, discerning the Difference between the Misery of the one, and the Happiness of the other, our Ideas of God's abundant Goodness to this Land might be enlivened, and our Hearts enlarged in his Praise; but Time will not permit this pleasing Survey. The immediate or principal Occasion of our coming together is the last Instance given of national Prosperity, namely, Success in Battle; our Thoughts, therefore, should chiefly turn on this Point of Light, and accordingly I shall endeavour to give you a concise View of the Occasion and Progress of the present War, taken from the best Accounts I could obtain, that our Memories being refreshed, we may the more readily rejoice with an abiding Sense of the distinguishing Favours we have lately received.

War is one sore Judgment of Heaven, the Desolations of which are not to be expressed; it proceeds from the Lusts of Men under the Providence of God. These cruel Contests indeed are permitted, and being over-ruled by the Almighty, become subservient to his Purpose and Government; nevertheless, woe be to that Prince or that People whose Covetousness, Pride, or Injustice begin it! 'Tis an awful and guilty Act to draw the devouring Sword without Cause; for this heinous Crime, as we have Reason to conclude, many Kings, Captains, and great Men of the Earth, will one Day call in vain on the Rocks, and on the Mountains,



to hide them from the Wrath of the Judge, when he makes Inquisition for Blood <sup>z</sup>.

The present War was begun by our perfidious and haughty Enemies, after long insulting our Colonies abroad, in Violation of the most solemn Treaties, and, as it seems, from the Time of their signing them; grown bold in their Possessions, which they had unfairly obtained, they trifled with every Proposal for an Accommodation, till at length, we are told, that they presumed to insist on those previous Conditions to a Treaty, which only became a People who had made themselves Conquerors: The Sword thus taken up in a necessary Defence against the Encroachments and Rage of an ambitious and restless Adversary might hope for Success; yet it pleased God at first to rebuke us. It is well known that on setting out our Affairs bore a melancholy Aspect: The united Armies of *France* and *Austria*, strangely allied, made a rapid Progress in *Germany*, and threatened the Execution of a deep-laid Plot, which, in all Appearance, by the Memorials published, was designed not only against the *Prussian* Monarch, but also against every Protestant State in the Empire, and, in fact, against the Protestant Cause in general, which it behoved us to care for. Our Enemies had greatly the Advantage in *North America*; their Possessions were large,

<sup>z</sup> It is computed by some, that more than half a Million of Lives have already perished in the present War: Of whom shall this Blood be required?



though many of them unjust, their Trade much extended, and their Forces vastly superior to ours; besides, we should not forget our Disappointments and Shame the first Campaign; our Fleet fled before the Enemy, inferior in Number, to the unknown Disgrace of the *British* Flag; *St. Philip* and *Minorca* were soon taken, our Troops were defeated, and our Attempts almost every where failed, so that in some Places our Friends were exposed to the Ravage of the Adversaries, who took care to improve their Opportunity; for in many Instances they satiated their Lust with a savage Cruelty. Thus a Cloud was drawn over us, when our Officers were slain, our Men cut to Pieces abroad, and at home Justice demanded the Blood of the Guilty!

In these sorrowful Circumstances we might righteously have been left to fall into Confusion through a Spirit of Discontent and Dejection, and thereby given our Foes an Advantage; but, O the undeserved Mercy of God to a sinful Nation! Praised be his Name, he hath not dealt with us after our Sins, nor rewarded us according to our Iniquities; this Night of Weeping was short, and our Distress and Darkness mercifully quickened us; Measures were soon taken, which, by the Hand of the Almighty, proved effectual to save us; and now Things have taken another, and a wonderful Turn in our Favour.

We might justly reflect on the Appearance of Providence in the Preservation and Success  
of

of the *Prussian* Warrior. Is it not astonishing to consider the almost uninterrupted, yea the almost miraculous Escapes and Victories which have hitherto attended that Protestant Prince and his Generals? O may they continue to prosper! And how nobly have the *British* Troops in *Germany* signalized themselves, witness of late our valiant Infantry, unsupported by their Brethren, the Horse, who were prevented from engaging in that bloody Action! What Honour did these brave Men to their Country, when they regarded not their Lives, near <sup>a</sup> *Minden*, under Prince *Ferdinand*! An astonishing, seasonable, and glorious Victory! A Victory that will shine in History to succeeding Generations. There, to allude to the Context, the Enemy compassed them about; yea, they compassed them about like Bees; but, in the Name of the Lord, they were quenched as the Fire of Thorns!

Not to dwell on these relative Advantages, in the Success of our Protestant Allies, let us turn our Thoughts on our own Fleets and Armies against that Nation with whom we are more directly at war. Behold, the Reduction of the *French* in almost every Quarter! How have we alarmed their Coasts, and destroyed their numerous Vessels at <sup>b</sup> *St. Malo's*, their expensive Bason at <sup>c</sup> *Cherburg*, and their Boats and Magazine at <sup>d</sup> *Havre-de-Grace*! In *Africa* also the

<sup>a</sup> *Minden*, a small City in *Germany*.

<sup>b</sup> *St. Malo*, a good Haven belonging to the Enemy.

<sup>c</sup> *Cherburg*, a Sea-port Town in *France*, near the *English* Coast.

<sup>d</sup> *Havre-de-Grace*, a large Sea-port in the *Upper Normandy*.



Enemy is deprived of their valuable Settlements of *Senegal*, and the Island of *Goree*, while they have greatly suffered in the *East-Indies*; for, notwithstanding we were too late to prevent their taking of Fort *St. Davids*\*, by their own Accounts, their Affairs in those Parts are in a wretched Situation.

But in *America*, the principal Seat of our Operations, and where our Adversaries, as observed, had made themselves strong, how victorious our Arms, beyond Expectation! The taking of *Louisbourg* and the Island of *Cape Breton*, with that of *St. John*, &c. hath again invested us with the Key of the River *St. Lawrence*, and the Enemy's Magazine for their Northern Settlements, and consequently is to our great Advantage. A few Remarks on this important Place may be useful; I suppose some of you know that this grand Fort was originally ours, but resigned to the *French* at the Peace of *Utrecht* in 1713, which, 'saith the ingenious Mr. Prince, "was  
 "most grievously lamented by all true-hearted  
 "Britons, who knew the Circumstances of the  
 "Island, as full of teeming Mischief to the  
 "British Trade, Wealth, and Power, and as  
 "one of the most fatal Acts of that unhappy

\* See the Account from the *Admiralty-Office*, dated October 12, with intercepted Letters from *Pondicherry*, and their General *Lally*.

† Mr. Prince's Sermon on the taking of *Cape-Breton*, preached at *Boston* in *New England*, July 18, 1745, 5th Edition, page 17, who gives a concise but full Account of the Importance of the Place.



“Ministry.” The Enemy enjoyed it near thirty Years, and made it one of the strongest Fortifications in that Part of the World; but, you know, it was taken in the last War, in a wonderful Manner, chiefly by the Vigilance, Valour, and Prayers of our Brethren in *New-England*, to their immortal Honour be it spoken; nevertheless, as the late Peace at *Aix-la-Chapelle* had that of *Utrecht* for its Basis, it seemed to demand, and it suited the Wisdom of our Councils to restore it again to the *French*; but, now Providence hath seen meet to put it a third Time into our Hands. The retaking of this very important Place, and especially after an unsuccessful Attempt the preceding Year, in which our Fleet was in great Danger of being lost, calls for a joyful Thanksgiving.

The Time would fail to tell of the taking Fort *Frontenac*, Fort *Du Quesne*, and the rich Sugar Island of *Guadalupe*; of the Reduction of *Niagara*, *Ticonderago*, and that boasted Bulwark *Crown-Point*; but, as if these repeated Acquisitions were not sufficient to express the sovereign Kindness of Heaven to a favourite Land, the Campaign is crowned with the Surrender of \* *Quebec*, a Strong-hold, whither the Enemy had retreated from several Places; the obtaining of which is the more remarkable, as it was soon after we had failed in an Attack, with considerable Loss, and, therefore, had given it over, at least for this Season. “If this

\* The Capital of all *Canada*, or *New France*.

“should

“ should be obtained,” saith one, recapitulating our various Successes, before this Fortrefs was taken, “ the Head of the Dragon will be broken.” The Author seemed rather to wish than hope for Success; and indeed, who, at that Time, could expect it? Yet, blessed be God, the Head of this Dragon is broken, and likewise most Parts of his Body, and 'tis hoped that at length we shall break all his Bones: That Chain of artificial Mountains, which, in a Time of profound Peace, our treacherous and insolent Adversaries had erected on the Back of our Settlements to annoy and ruin us, are now taken or destroyed: May the Lord of Hosts be with us till they are totally dislodged from every Strong-hold, and may they never be able to possess them again! Now, Sirs, if to these Successes we take into view the safe Arrival of our large Fleets of Merchants from every Part of the World, and the few Ships of War we have lost, with the great and notorious Destruction of the Enemies Shipping of every Kind, what an amazing Scene of Prosperity is presented to fill our Minds with Admiration and Praise! O that we may have Hearts to praise the Lord as becomes us, for his wonderful Works, and for his Goodness towards us! As our Adversaries have perished in these Parts, *so let thine Enemies, and our Enemies universally, perish, O Lord; but let them that love thee, and our Nation, go*

<sup>b</sup> Universal Magazine, March 1759, page 127:

† Judges v. 31.



on victoriously, as the Sun when he goeth forth in his Might!

By this imperfect Sketch it appears, that we are not called to flatter ourselves, or to mock the Almighty with <sup>k</sup> *Te Deums* on doubtful Battles, much less to cover our Loss and our Shame when defeated; our Praises are advanced on known Facts, which bear open Testimony, in the Sight of the Nations, to the loud Call we have to this delightful Service: Let us then answer this Call, and loudly proclaim the high Praise of our God, that all the World may know our Gratitude to the Lord of Hosts: Let this our Song be heard far and wide; *God is the Lord, which hath shewed us Light; bind the Sacrifice with Cords, even to the Horns of the Altar.*

Having opened the Text, and collected the principal Rays of the Sun under which we rejoice before God, that our Hearts may be warmed with a Sense of his Love, and glow with Zeal for his Honour; it remains,

III. To lay before you some Things which should ever accompany national Thanksgivings. And need I say that these Sacrifices should be brought to Jehovah, adoring his all-glorious Perfections, and acknowledging his Highness and Rule in the World; or can any fail of apprehending that, on such Occasions, our Praises

<sup>k</sup> It is said the French sang *Te Deum* on almost every Battle obtained by the Duke of Marlborough in the Wars of Queen Ann.

should ascend with Love to the divine Author of our Mercies, and ascribing the whole of our Salvation and Success to his Arm? These Particulars are obvious, and essential to every spiritual Offering. The Subject of this Head will be on Points which are more likely to escape publick Notice. And,

I. We should bind this Sacrifice to the Altar with sincere Humiliation for our national Sins. In the voluntary Offerings under the Law, in which the Worshipper acknowledged the Blessings of Providence, and praised God for his Bounty and Goodness, we find he came sensible of his Guilt; for in sprinkling the Blood of the Sacrifice on the Altar there was a Remembrance of Sin: In like Manner, when we assemble to praise the Almighty for our national Mercies, we should come before him with Confession and Grief on Account of our manifold publick Transgressions. Some may think the least Degree of Sorrow of any Kind unsuited to this Season of Joy; but penitent Confessions, which, if sincere, will be attended with Grief, have a pertinent Place in Days of religious Thanksgiving: In the present State spiritual Sorrow and Joy are not inconsistent; but are often justly connected. I hinted before, and we should not forget it, that we deserve not these signal Appearances of Heaven in our Favour; and not to own the Sins which render us unworthy, is to come short of the Honour due to God's Grace. It is our Mercy indeed, that there hath  
not



not been wanting for some to stand in the Gap, yea, many have been earnest with God; and thoughtful about the Welfare of the Nation: But what Change for the better hath appeared among the People to entitle us to the Hope of those singular Blessings we this Day record? Is the crying Sin of Sabbath-breaking, or of prophane and false Swearing abated? Is not Pride, Luxury, Lewdness, yea, and the most detestable Uncleaness still prevailing among us? Are not the Commonalty still living in Ignorance, through a Neglect of the Scriptures; and is there not too manifest an Aversion to the Gospel of *Christ*, while the worst of Errors and threatening Disorders abound? Is it then for our Righteousness sake, or for the Sake of any general Reformation among us, that the Lord hath done such great Things for us? No, surely, 'tis entirely owing to the sovereign Pleasure of the Most High, who might justly have said, *"Shall I not visit for these Things? Shall not my Soul be avenged on such a Nation as this?"* The divine Favour doth not extenuate, but it greatly aggravates the Sin of a People, of which we ought to be sensible and humble before God, and on these Opportunities acknowledge our Guilt, and mingle our Joy with Tears of Repentance for these Abominations. But,

2. This Service should be performed with a Remembrance of past Appearances of God for our Nation. Every fresh Interposition of the

<sup>1</sup> Jer. v. 9.

Almighty in favour of a People should remind them of his former Salvations. This was the Custom of *Israel*; when they celebrated the Name of the Lord for Deliverance and Victory, they rehearsed in their <sup>m</sup> Songs the mighty Acts of Jehovah, in bringing them out of *Egypt* and through the *Red-Sea*; they report the miraculous Manner in which they were sustained in the Wilderness; and the divine Arm which drove out the Nations before them; by these Recollections they were not only quickened to Prayer when in Trouble, but also animated in their Praises in prosperous Times. Now, thus it may be useful for us, on the present Occasion, to reflect on what the Lord hath done in the Times of our Fathers, and to look back, even to the Beginning of the Reformation, when our Land was delivered from Popish Tyranny and Darkness; we should search into History, and see, what Events occasioned the Scriptures to be translated into our Mother Tongue, and the People allowed and encouraged to read them; by which God commanded the Light of the Gospel to shine through our Borders; nor should we forget the seasonable, and almost miraculous Providences, which have since preserved us from relapsing, in several Reigns, down to the Revolution, when the Most High sent the glorious King *William* the Third, and saved us; who also obtained a parliamentary Settlement of the *British* Throne on the House of our present il-

<sup>m</sup> Psalms cv.—cvi.—cxxxv.—cxxxvi. &c.



lustrious Sovereign. A blessed Establishment! May it continue for ever to the Joy of our latest Posterity! In one Word, let us remember that gloomy Period which threatened the Loss of this noble Provision, and to involve us again in thick Darkness. Our confident Adversaries then grew insolent, while our pious Parents trembled for the Ark of the Lord, and their Children: Alas, their Hopes were ready to expire, when, behold, God appeared and revived them! He shewed them Light in making way for, and in bringing safe over his late Majesty King *George I*, at the critical Juncture! Protestants of all Denominations, but especially Protestant Dissenters, should, on every Defeat of our Popish Enemies, call to mind this crowning Salvation; since which, blessed be God and the King, our precious Liberties have been confirmed, and the Malice of our Enemies is impotent. Shall not a Remembrance of these Things, my Friends, quicken and accent our Praises? With what Admiration may we consider that God is still with us! Surely a Prospect of these Wonders from one Age to another, in Conjunction with the repeated Successes we commemorate this Day, may inspire us to congratulate our Land,

<sup>a</sup> This Review may be of Service, particularly to excite the rising Generation to examine and behold the Obligation they are under to honour the Lord, with the Privileges they enjoy. And I wish that next to their Bibles, an experimental Knowledge with which is of infinite Importance, such would endeavour to make themselves well acquainted with the History of their own Country.

as Moses did Israel, and sing; ° *Happy art thou, O England: Who is like unto thee, O People saved of the Lord, the Shield of thy Help and the Sword of thy Excellency! and thine Enemies shall be found Liars unto thee, and thou shalt tread on their high Places.* Again,

3. Our Praises to the Almighty, for the Defeat of our Enemies, should be presented with a Dependance on him for future Success. ° *Offer a Sacrifice of Righteousness, and put your Trust in the Lord.* A Sacrifice of Righteousness is a Sacrifice of Faith, and a People who praise God with Understanding will confide in him, knowing that they are always exposed, and need divine Aid. If the present War was at an end, doth not Experience prove that the Tranquillity of Nations is uncertain and short? The God of this World is ever exciting the Lusts of the Mighty to Acts of Injustice and Violence, by which the publick Repose is disturbed; hence the Earth is seldom at rest. And with respect to our Enemies, with whom we are immediately engaged, they have long been notorious for breaking the Peace by their Intrigues and their Arms, of which the Troubles now subsisting bear a fresh Witness. If we may judge by their past Behaviour, no Treaties or Boundaries will hold them; they are habitually restless after Persecutions, Plots, and Invasions, and their Neighbours are no longer safe from their Oppressions, Injustice, and Cruelty, than Providence bridles

• Deut. xxxiii. 29.

° Psalm iv, 5

them.



them. But though, blessed be God, the Enemy is greatly reduced, we are yet in a State of Hostility, and should continue our Eyes to the Lord of Hosts. Are not our Protestant Allies still compassed with a Multitude, who lie in wait to destroy them? Are not the *French* threatening high, and making large Preparations; they say, to invade us; to invade us somewhere, no doubt, if they can; and if they should be permitted, wherever their Descent may be, have we not Reason to expect that they will come with a Vengeance? Will not a Power enraged by Disappointments and Losses be as a Bear bereaved of her Whelps, or as a Lion to tear and devour? And shall we not then, while we sing to our Rock, put our Trust in his Power? O let us set up our Banners in the Name of the Lord; let us watch, and pray, and fight in a holy Confidence, that he will perfect the Work which he hath graciously begun, and destroy them that hate us. If we are not found to trust God for future Success, we shall dishonour him, and, as it were, throw down the *Eben-ezer* which we this Day erect to his Praise. But further,

4. This Sacrifice should be offered with a sacred Joy. Our national Crimes demand Hu-

9 Blessed be God they are now disappointed. The Dispersion of the Enemy's Fleet by our Admiral Sir *Edward Hawke*, which we heard since the Day of Thanksgiving, increases our Obligation to praise and trust the Almighty; nor should it be forgot, that an Order from the Throne was immediately issued for that Purpose.

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miliation, yet the principal Business of the Day is to rejoice. The Wonders of the Lord in our Favour call us to Joy and Gladness. This is not a *Fast*, but a *Feast*; nor can any Thing be more suitable to the present Occasion, and sure it may consist with the strictest Piety, to cheer ourselves and our poor Fellow-Christians in a sober Enjoyment of that Plenty, which indeed might have been given for Meat to our Enemies; but which the Almighty hath been pleased to confirm to us by reducing their Power. Thus the *Jews*, on their famous Deliverance in the Time of Queen *Esther*, made *them Days of Feasting and Joy, and of sending Portions to one another, as well as Gifts to the Poor*. But then, far be it from us to defile our Offering with Intemperance and Riot! Any allowed Excess, on Days of religious Thanksgiving, is a daring Affront to his Holiness, in whose Temple we appear with our Praises. To go from the Altar and the Sanctuary, and sin against God, is a most presumptuous Wickedness. But I hope that none present are likely to abuse the Goodness of the Lord, who hath shewn us Light, by thus having Fellowship with the Works of Darkness. Besides,

5. Our publick Thanks unto God, on these Occasions, should be attended with Gratitude and Honours to the worthy Instruments which he hath rendered victorious in our Favour. It is not inconsistent with our giving to the Lord

*Esther ix. 22.*

the



the Glory which is due to his Name, that we also praise our \* Governors, and those who have acted in our Defence; yea, God is praised and well-pleased, when a People shew Kindness and Honour to the Persons and Families of those whom he hath raised and succeeded to publick Advantage; and accordingly we find that \*, he testified against his People who came short of this Duty, and with the utmost Propriety, since by this national Ingratitude he was affronted, who furnished and sent them a Saviour. Besides, since all the Abilities and Success of the noblest Instruments of Salvation and Victory are from the Lord, the due Honours paid them ultimately terminate in him, and are in fact one great Means of glorifying his Name. Let us then praise our King and his Ministers, our Rulers and Officers of every Degree, after the ancient Example of *Israel*, who, on a successful Attack on the Host of the *Midianites* their implacable Adversaries, cried out, "*The Sword of the Lord and of Gideon!*" Thus Honour is due, and shall

\* Thus *Deborah* in her Song, Judges v. 9. *My Heart is towards the Governors who offered themselves willingly*, i. e. saith the excellent Mr. Henry, "I love and honour them, "they have won my Heart." Not that the Heart of the Prophetess was drawn aside from God to neglect his Honour; she had before repeated his Name, and also immediately adds, *Praise ye the Lord*. So that the Honour of *Jehovah*, and the Praise of his Instruments, manifestly consist.

\* Judges vii. 20. It was for not shewing Kindness to the House of *Gideon*, *Israel* stands charged in Scripture. Alas, how soon are the Instruments of the publick Good forgot, and their Families treated ungratefully! " Judges viii. 35.

we not give it? to his Majesty, his Privy-Council and Parliament; to our Generals, Admirals, and Captains; yea, and our Rank and File, and Foremast-men too, who deserve their Share in our Praise: Many of them bravely hazarded their Lives, and spilt their Blood in our Cause, whose Memories we should honour, speaking of their exemplary Courage, and in assisting their Families, if in want, to the utmost of our Power; if possible, not one should be neglected, while we applaud and encourage their surviving Companions, who with them have done valiantly, and by the Help of God have cut off our Enemies. And once more,

6. In binding these Sacrifices aright to the Altar, we bind ourselves in a holy Resolution to continue a Remembrance of our great Mercies to the Honour of the Most High. Our whole Lives should henceforth be a Sacrifice of Praise to the Lord. The Heart is required in every Service, and he that devotes not himself to serve God with his Thanksgiving comes short of his Duty, and is an ignorant Worshipper; but let him that pretends to such a Devotion maintain it. Some have thought, that the Beast devoted for a Sacrifice was always bound to the Altar, and for this Reason, that it might not start back; this they apprehend points to the Steadfastness and Perseverance required in them who praise God, that they break not their Vows; 'tis certain that Men are too visibly prone, like *Israel*, to sing God's Praises, and soon forget

W Psalm cvi. 12, 13.

his



his Works, which is recorded of them to warn us, that we should not go back from our solemn Engagements to serve the Lord; but live to his Glory, knowing that \* “they who offer Praise  
“glorify God, and to the People, who order  
“their Conversation aright, he will shew his  
“Salvation.” What is the Language of each Individual who joins in the present Service? It is, or at least ought to be, Bless the Lord, O my Soul, and forget not all his Benefits! Here then we resolve to hold fast the Loving-kindness of the Lord; and may we obtain Grace to be faithful! Since the Lord hath spoken Peace, and we have spoken his Praise; O let us not turn to folly again!

These are the Things which should ever accompany national Thanksgivings, namely, a Sense of national Guilt and Unworthiness, a Remembrance of past Salvations, and a Dependence on the divine Arm for future Success: These Sacrifices should likewise be offered with a sacred Joy, due Honours to the Instruments of our Happiness, and a solemn Resolve to continue the Praise of our God in a becoming Conversation, to the End of our Days.—Happy are the People who thus praise the Lord; their Burnt-offerings are an Odour of a sweet Smell, Sacrifices acceptable, well-pleasing to God.

Now may our Praises to Jehovah for the Light of his Providence, in these Advantages

\* Psalm l. 23.

gained over the Enemies of the Land, be attended with a grateful Sense of his Grace, in commanding the Light of his Gospel to shine in our Hearts, and for the Victory he hath given us in *Jesus* over all our spiritual Enemies: Then shall we, not only as *Englishmen* and Protestants, but also as true Christians, in prospect of everlasting Peace, sing and shout, *God is the Lord, which hath shewn us Light; bind the Sacrifice with Cords, even to the Horns of the Altar.* In one Word, may each one present obtain Mercy thus to join in the Song, that he may chearfully add, with the Prophet in the Close of this Psalm, and with which I conclude; *Thou art my God, and I will praise thee; thou art my God, I will exalt thee. O give Thanks unto the Lord, for his Mercy endureth for ever.*





